



Transformational Leadership and the Competitiveness of Educational Institutions

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Abstract: This study aims to analyse the implementation of transformative leadership by Madrasah heads as measured through the four dimensions identified by Bass and Avolio (1994), namely idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration in enhancing the competitiveness of Islamic educational institutions. The study employed a qualitative approach with a multi-site phenomenological design at two state madrasahs in the city of Surabaya, namely MTsN 1 and MTsN 3, which have equivalent institutional status but differ in their development orientation. Informants were selected purposively and comprised headteachers, deputy headteachers, teachers, educational staff, committee members, and parents at both sites. Data were collected through in-depth interviews, participant observation and documentation, and were subsequently analysed using Reflexive Thematic Analysis (Braun & Clarke, 2021) with data validity checked through triangulation of sources and methods. The research findings indicate that the four dimensions of transformational leadership are manifested through different strategies at each site: MTsN 1 emphasises academic innovation and technology-based learning, whilst MTsN 3 emphasises religious culture, religious moderation, and boarding school character education however, both consistently strengthen the institutions' competitiveness by increasing enrolment numbers, student achievement, and the quality of human resources. This study also identified a pattern of leadership with spiritual significance, namely the interpretation of education as a form of worship and a trust that strengthens institutional identity and shared commitment. This finding broadens the understanding of transformative leadership by contextualising it within the values of Islamic education as an additional foundation for institutional competitiveness.

Keywords: Transformative Leadership, Competitiveness, Madrasah

INTRODUCTION

Social change, technological developments and rising public expectations regarding the quality of education have prompted educational institutions to continually adapt in the face of increasingly fierce competition. In such circumstances, an institution's ability to maintain public trust is a crucial factor for its sustainability and development. The increasingly dynamic changes in the educational environment mean that madrasahs must not only maintain their institutional existence but also build competitiveness capable of meeting modern society's demands for quality Islamic education (Humaisi et al., 2024).



This phenomenon indicates that educational institutions operating within a competitive environment and with relatively equal institutional status do not always build competitiveness through the same developmental pathways. Differences in programme orientation, organisational culture, and institutional strategy also contribute to variations in competitiveness across institutions; thus, structural factors alone are insufficient to explain these variations. At the same time, madrasahs cannot simply adopt a secular-managerial management model, as the head of a madrasah is entrusted with a mission of Islamic education that extends beyond mere academic achievement. A leadership style is required that is capable of integrating Islamic values with a modern and adaptive approach to organisational development.

These circumstances make the leadership of the Madrasah Head a crucial factor in determining the institution's ability to develop and adapt to change. The Madrasah's success in achieving its objectives is determined by the organisation and management of the Madrasah Head (Encu & Sudarma, 2022). The headteacher is no longer merely an administrator of educational affairs, but a strategic actor who determines the direction of the institution's development, given that leadership is a vital component that goes hand in hand with organisational structure, work culture, and institutional strategy (Siregar et al., 2022). The complexity of educational challenges, ranging from quality improvement, learning innovation and the strengthening of pupils' character to competition between educational institutions demonstrates that educational institutions require a leadership style that is more flexible, participatory and oriented towards organisational development. An overly bureaucratic approach to leadership tends to struggle to meet the needs of educational institutions that are constantly evolving (Leithwood & Jantzi, 1999).

One relevant leadership approach to addressing this situation is transformational leadership. Burns (1978) distinguishes transformational leadership from transactional leadership by emphasising that transformational leadership is not merely based on an exchange of interests between leaders and followers, but is also oriented towards jointly enhancing motivation and morale. This concept was subsequently developed through four main dimensions, namely idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration (Bass & Avolio, 1994). These four dimensions are interrelated in building trust, fostering motivation,



encouraging innovation, and developing individual potential as part of the effort to achieve organisational goals.

Therefore, leadership capable of building and maintaining a shared commitment is a key factor in ensuring that flagship programmes can be implemented consistently and sustainably. In this process, continuous evaluation, effective communication and coordination, and collaborative supervision form an integral part of efforts to enhance competitiveness (Dwikurnaningsih, 2019). This is in line with the characteristics of transformational leadership, which emphasises strengthening vision, empowering teachers and encouraging innovation, all of which have been shown to contribute to strengthening organisational culture and enhancing the competitiveness of Islamic educational institutions (Arifin & Maunah, 2020).

This competition has become more complex in Indonesia's major cities, one of which is Surabaya. According to data from the Central Statistics Agency (BPS) of Surabaya for the 2020/2021 academic year, there were approximately 322 lower secondary schools, comprising SMPs and MTs, both state and private, spread across various sub-districts in Surabaya (Badan Pusat Statistik, 2021). This competitive environment directly requires every educational institution to possess adequate competitiveness. This also applies to Islamic educational institutions in Surabaya, which must be able to compete whilst continuing to uphold Islamic values in their teaching.

Research on transformational leadership in Islamic educational institutions has expanded significantly and highlights the crucial role of leaders in driving change and improving the quality of education. Islamiyah et al. (2024) explain that transformational leadership can enhance the quality of management in Islamic education. Asmendri et al. (2024) demonstrate that social media serves as a key tool in the implementation of transformational leadership. However, several of these studies have focused on a single institution consequently, a deeper analysis is required to understand its application in institutions with different characteristics. Indeed, the practice of transformational leadership is also influenced by the vision, organisational culture and development orientation of each institution; therefore, comparative studies are essential to understand how this approach is implemented contextually in institutions with differing characteristics.



Consequently, this study was conducted to analyse and understand how transformational leadership is practised within institutional contexts characterised by differing orientations towards development and the building of competitiveness. This study utilises the theory proposed by Bass and Avolio (1994) to measure the transformational leadership of madrasah heads, based on four dimensions: idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. Through a multi-site study at MTsN 1 and MTsN 3 in Surabaya, this study is expected to provide a more contextual understanding of the relationship between transformational leadership, organisational development, and the enhancement of educational institutions' competitiveness.

METHOD

Research Design

This study employs a qualitative approach of a descriptive nature. The qualitative approach was chosen because the study seeks to understand the transformative leadership practices of Madrasah Heads based on the experiences, perspectives and interactions of the informants within the natural context of the educational institution (Moleong, 2016). Descriptive research is used to describe the phenomenon of transformative leadership in depth in accordance with the conditions found in the field. Through this approach, the researcher can gain a more comprehensive understanding of the meaning, processes and dynamics of leadership that develop within the Madrasah environment.

The research design employed was a multi-site phenomenological study. The phenomenological approach was used to understand the informants' experiences and interpretations of the transformative leadership practices implemented by the Madrasah headteachers, whilst the multi-site design was adopted because the research was conducted at two locations with distinct characteristics, thereby enabling the researcher to gain a more comprehensive understanding through cross-site analysis (Creswell, 2014). The multi-site design also enables the researcher to identify similarities, differences and specific patterns that emerge at each research site (Yin, 2018).



Research Location

The research was conducted at MTsN 1 Surabaya and MTsN 3 Surabaya. These two locations were selected on the basis of their shared institutional status as state-run madrasahs under the Ministry of Religious Affairs of the Republic of Indonesia, as well as the differences in their organisational culture, flagship programmes and leadership practices. These contextual differences were an important consideration in examining variations in the implementation of transformational leadership to enhance the competitiveness of educational institutions.

MTsN 1 Surabaya was selected because it demonstrates excellence in the development of academic innovation and technology-based learning transformation. This madrasah is known as a ‘digital madrasah’, a ‘tahfidz madrasah’, an organiser of the Semester Credit System (SKS), and has a strong focus on the development of learning quality and student competencies. Meanwhile, MTsN 3 Surabaya was selected because it possesses distinct characteristics in terms of institutional development. This madrasah excels in strengthening religious culture, religious moderation, character-based education, and the development of flagship programmes that support the formation of institutional identity.

Data Collection Techniques

The data in this study consist of secondary and primary data that support the research design and analysis. The primary data sources in this study relate to key aspects such as the researcher’s engagement in establishing relationships with the research subjects through interviews, observation and documentation (Riduwan, 2012). Meanwhile, secondary data sources relate to various scientific sources and literature, such as journals, final-year university dissertations, and other relevant literature that support the research process (Riduwan, 2012).

From these data sources, several data collection methods were employed in this study. Data collection techniques constitute a series of regulated processes that guide the researcher in obtaining research data (Glaser & Strauss, 2017). The first method is observation; this direct observation enables the researcher to identify real-world problems occurring within the research subjects. The third technique is documentation, which is used to support the research process and relates to the data sources required for data analysis.



Data Analysis Techniques and Data Validity

Data analysis in this study utilised Reflexive Thematic Analysis as developed by Braun and Clarke (2022). The analysis was carried out through a process of coding, theme grouping, theme review, and data interpretation to understand the patterns of meaning emerging from the informants' experiences and perspectives regarding the transformative leadership practices of Madrasah Heads.

Reflexive Thematic Analysis views analysis as an active and reflective process, in which the researcher continually reflects on their position, assumptions and influence on the interpretation of the data. Data analysis was carried out in the following six stages: familiarising oneself with the dataset; generating initial codes; generating initial themes; developing and reviewing themes; refining, defining and naming themes; and, finally, writing up the analysis. These six stages are illustrated in Figure 1 below.

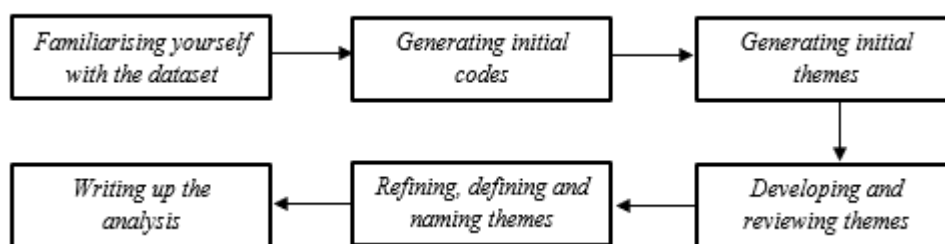


Figure 1. Reflexive Thematic Analysis Concept

The validity of the data in this study was assessed using four criteria adapted from Lincoln and Guba (1985), namely credibility, transferability, dependability and confirmability. Credibility was achieved through the researcher's prolonged involvement at both locations until data saturation was reached, increased diligence in observing and re-examining the data, and the triangulation of sources and methods. Transferability was ensured by providing a detailed description of the context of both madrasahs so that readers could assess the relevance of the findings in other contexts, whilst dependability was maintained through the systematic documentation of the entire research process. Confirmability is guaranteed by ensuring that the findings are derived from traceable field data, rather than from the researcher's subjectivity, thereby strengthening the validity of the conclusions.



RESULT AND DISCUSSION

Competitiveness at Both Madrasahs

In this study, the competitiveness of educational institutions is understood as the ability of madrasahs to create sustainable excellence, thereby enabling them to gain public trust, maintain their existence, and demonstrate better performance than similar institutions (Badan Standar Nasional Pendidikan, 2007). Referring to the dimensions of competitiveness outlined by Muhandi (2007) and the operational indicators proposed by Hermanto (2021), the measurement was conducted using four indicators: the quality of human resources; differentiation or flagship programmes; an increase in the number of applicants; and the achievements and quality of graduates. These four indicators reflect both the institution's internal capabilities and external recognition, thereby enabling a fair comparison between MTsN 1 and MTsN 3 in Surabaya, even though the two institutions have developed different strategies for excellence.

At MTsN 1 Surabaya, competitiveness is fostered through a focus on academic innovation and technology-based learning transformation, with the school's identity as a digital madrasah, a tahfidz madrasah, and an institution implementing the Semester Credit System (SKS). These strengths are reflected in the surge in enrolment figures from 730 pupils (academic year 2021/2022) to 1,156 pupils (2025/2026), as shown in Figure 2, with a capacity of only around 30 per cent of the total applicants, as well as 220 national achievements and a number of international achievements by 2024. In terms of human resources, the madrasah is supported by 52 teachers, comprising 36 with bachelor's degrees and 16 with master's degrees, who underpin the sustainability of its flagship programmes.

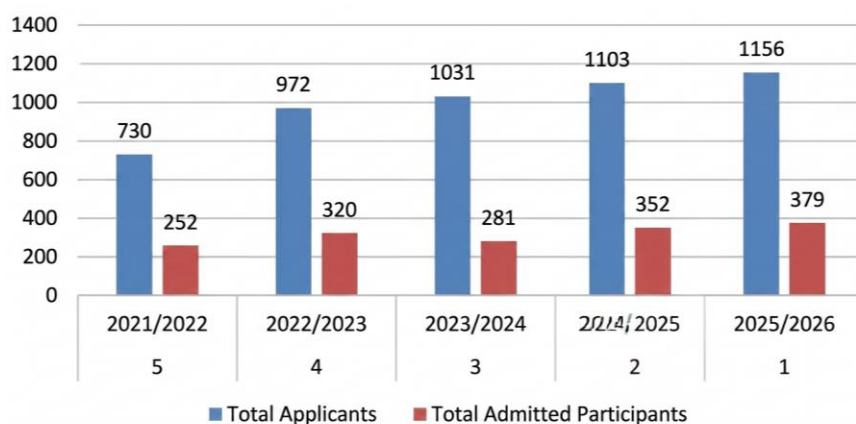


Figure 2. Data on New Students Enrolled at MTsN 1 Surabaya

Conversely, MTsN 3 Surabaya builds competitiveness by strengthening religious culture, religious moderation and character-based education, supported by a boarding school system. The number of applicants has risen gradually from 640 (2021/2022) to 920 (2025/2026), as shown in Figure 3, whilst the intake capacity has remained relatively stable at between 270 and 288 pupils per year, meaning that competition for places remains fierce. Pupils' achievements have also risen from 106 achievements (2023) to 150 achievements (2025), in line with the effectiveness of the character-building and religious moderation programmes. Around 30 per cent of the teachers at this madrasah also hold a Master's degree, indicating a level of human resource capacity that is relatively on a par with MTsN 1 Surabaya.

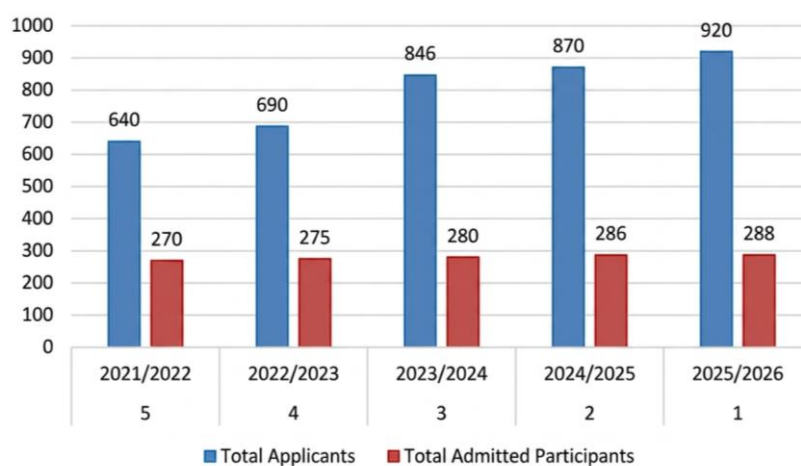


Figure 3. Data on New Students Enrolled at MTsN 3 Surabaya



A comparison of the two schools reveals that the competitiveness of madrasahs is not shaped by a single pattern of excellence, but rather by strategic differentiation tailored to the character and orientation of each institution, such as digital-academic innovation on the one hand, and the strengthening of religious and character-based identity on the other. The similarity in human resource capacity between the two madrasahs actually underscores that the leadership of the Head of the Madrasah is the determining factor in channelling this potential into distinct competitive advantages (Hermanto, 2021).

Idealized Influence of the Madrasah Principal in Enhancing Competitiveness

In this study, idealized influence is reflected in the headteacher's ability to be a figure who is trusted, respected and emulated; according to Bass and Avolio (1994), this is built through integrity, consistency and commitment to organisational values. In both madrasahs, this dimension is realised through different implementations but with the same objective. At MTsN 1 Surabaya, exemplary leadership is fostered through close personal relationships and the Headteacher's direct involvement in problem-solving alongside teachers, participatory leadership in decision-making, and the courage to establish the institution's distinctive character through flagship programmes that differ from those of other madrasahs. Meanwhile, at MTsN 3 Surabaya, exemplary leadership is demonstrated more through concrete actions that precede words, consistency in upholding principles without being influenced by specific interests, and fairness in the allocation of tasks and decision-making.

Both of these patterns are consistent with the findings of Leithwood and Jantzi (1999) that headteachers who are directly involved and build good relationships with teachers enhance professional commitment, as well as with Mulyasa (2013) view that consistent exemplary behaviour drives a culture of quality. The participatory approach at MTsN 1 Surabaya also reinforces the arguments of Yukl (2013) and Kurland et al. (2010) that decision-making involving teachers enhances a sense of ownership and work motivation, whilst the firm adherence to principles and fairness at MTsN 3, Surabaya, reinforces Burns (2012) view and Colquitt (2001) concept of organisational justice that followers' trust grows from moral consistency and fair treatment.



Empirically, the exemplary leadership of the Madrasah Head has made a tangible contribution to the competitiveness of both institutions. At MTsN 1 Surabaya, the trust that has been built has fostered the continuity of the SKS programme and the Tahfidz classes, as reflected in the surge in enrolment from 730 pupils (2021/2022) to 1,156 pupils (2025/2026), as well as an increase in national achievement rankings from 15 to 220 over three years. At MTsN 3 Surabaya, the stability of trust is evident in the school consistently filling its intake capacity of around 280–288 pupils each year, as well as an increase in pupil achievements from 106 (2023) to 150 (2025). These achievements align with the competitiveness indicators outlined by Hermanto (2021), particularly regarding the number of applicants and pupils' achievements, and confirm that idealized influence is not merely a personal characteristic of leaders, but rather an adaptive leadership strategy that aligns with the organisational context of each madrasah in building a competitive advantage that is difficult for other institutions to replicate (Caldwell & Spinks, 1998; Porter, 1985).

Inspirational Motivation of the Madrasah Principal in Enhancing Competitiveness

In this study, inspirational motivation refers to a leader's ability to foster enthusiasm, optimism and a shared belief in the organisation's vision, thereby enabling members to understand the significance of the work they carry out (Bass & Avolio, 1994). At MTsN 1 Surabaya, this dimension is realised through a sense of shared commitment to a vision formulated via SWOT analysis and disseminated on an ongoing basis; collective optimism grounded in tangible evidence derived from evaluations and benchmarking studies; and a culture of appreciation that fosters a sense of pride in the madrasah. Meanwhile, at MTsN 3 Surabaya, the vision is communicated systematically through various means, including meetings, social media and posters, combined with optimism grounded in achievements, as well as the strengthening of identity and public trust through the interpretation of education as a form of worship.

These findings reinforce Kouzes and Posner (2017) concept of 'inspiring a shared vision', which posits that involving organisational members in formulating the vision fosters a sense of ownership and commitment, as well as the research findings of Barnová et al. (2022) and Murti and Sabarudin (2023), which indicate that consistent communication of the vision significantly improves institutional quality. Evidence-based optimism at both sites is consistent with the



findings of Eyal and Roth (2011) and Duraku and Hoxha (2021), who suggest that confidence built on actual experience, rather than mere verbal encouragement, sustainably enhances teachers' work motivation. Meanwhile, the spiritual meaning of work is consistent with Harsoyo (2022), who argues that Islamic values such as sincerity and responsibility strengthen the professionalism of madrasah teachers.

The impact on competitiveness appears consistent across both madrasahs: the increase in the number of applicants at MTsN 1 Surabaya and the fact that MTsN 3 Surabaya fills its intake capacity every year both represent indicators of growing interest, as noted by Hermanto (2021), whilst the rise in achievements of 220 national and 3 international achievements at MTsN 1 Surabaya in 2024, as well as the upward trend from 106 to 150 achievements at MTsN 3 Surabaya, confirm indicators of pupil achievement. Differences in vision communication strategies between the two schools did not result in differing outcomes, but rather demonstrated that inspirational motivation is an adaptive strategy that depends on the institutional context in building sustainable competitiveness.

Intellectual Stimulation of the Madrasah Principal in Enhancing Competitiveness

In this study, intellectual stimulation reflects the leader's encouragement of organisational members to think openly, critically and creatively when facing change (Bass & Avolio, 1994). At MTsN 1 Surabaya, this dimension is reflected through the empowerment of individuals, the strengthening of teachers' digital competencies, the active participation of teachers from the conception to the implementation of programmes that have given rise to the madrasah's flagship programmes, and a culture of learning from failure supported by a psychologically safe environment. At MTsN 3 in Surabaya, the focus is more evident in the organisational system, as reflected in the creation of an innovation ecosystem through the MGMP and the Madrasah Innovation Team, planned digital transformation as a competitive strategy, and a culture of learning and creativity managed collectively.

Both approaches are consistent with the view put forward by Bass and Avolio (1994) that transformational leaders create space for members to question old ways of working and develop new approaches. The findings on digitalisation at MTsN 1 reinforce the results of Zhu and Tabajen (2024) regarding the correlation between intellectual stimulation and teachers' innovative



behaviour, whilst the collective innovation ecosystem at MTsN 3 is in line with the study of teachers' forums by Usgianti et al. (2026) and the digital branding strategies of Zainul et al. (2025). The culture of learning from failure at both sites is further supported by Edmondson (1999) concept of psychological safety, which emphasises that open communication accelerates collective learning and improvement.

In terms of competitiveness, this culture of innovation has led to tangible programme differentiation: the identity as a 'digital madrasah' at MTsN 1 Surabaya and the 'ecopreneur' and 'Sagusabu' programmes at MTsN 3 Surabaya reinforce the indicators of institutional uniqueness identified by Hermanto (2021), whilst the rise in student achievement at MTsN 3 Surabaya from 106 to 150 over two years serves as empirical evidence that an innovation ecosystem leads to higher-quality educational outcomes. These findings confirm that competitiveness stemming from a culture of critical and innovative thinking is inherent in human resource capacity, making it relatively difficult for other institutions to replicate compared to advantages that rely solely on physical facilities.

Individualized Consideration of the Madrasah Principal in Enhancing Competitiveness

In this study, individualized consideration refers to a leader's ability to recognise that each member of an organisation has different needs and potential, meaning that the treatment they receive is not uniform (Bass & Riggio, 2006). Its contribution to competitiveness is indirect yet fundamental, as consistent personal attention fosters loyalty and maintains the stability of human resources as a pillar of the sustainability of flagship programmes. At MTsN 1 in Surabaya, this dimension is evident in the responsive personal support provided to address teachers' challenges, with career development being prioritised. Meanwhile, at MTsN 3 in Surabaya, the emphasis lies on the systematic and humanistic mapping of individual needs, inclusive career support extending to administrative guidance, and recognition of each teacher's uniqueness in their assignments.

These findings reinforce the argument put forward by Robbins and Judge (2017) that genuine personal support enhances organisational commitment, as well as the concept of person-job fit proposed by Kristof-Brown et al. (2005), which suggests that a match between competencies and job assignments enhances job satisfaction and work performance. Furthermore, these findings are also consistent with Yukl (2013), who suggests that a leader's sensitivity to their subordinates'



circumstances leads to more appropriate development decisions, as well as the perspective on inclusive leadership put forward by Nembhard and Edmondson (2006), which posits that recognising each individual's unique contributions fosters a sense of psychological safety that promotes work engagement.

The impact on competitiveness is evident from the quality of human resources at both madrasahs: MTsN 1 Surabaya has 36 teachers with bachelor's degrees and 16 with master's degrees, whilst MTsN 3 Surabaya has 38 teachers with bachelor's degrees and 16 with master's degrees, according to the profile for the 2025/2026 academic year. This composition of qualifications serves as empirical evidence of the human resource quality indicators identified by Hermanto (2021), which in turn sustain the quality of learning, academic reputation and teacher loyalty to the flagship programmes at both institutions on an ongoing basis.

Synergy in Building the Competitiveness of Madrasahs

Research findings at MTsN 1 and MTsN 3 in Surabaya indicate the existence of leadership patterns that are not yet fully reflected in the four dimensions of transformational leadership identified by Bass and Avolio (1994), namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. This pattern is evident in the tendency of madrasah staff to view educational activities not merely as a professional occupation, but as a form of worship and a trust. This pattern is subsequently conceptualised as spiritual meaning leadership, namely a leadership practice that links work with religious values and social benefit. This finding broadens our understanding of transformational leadership by demonstrating that spiritual meaning can serve as a crucial foundation for exercising leadership roles within Islamic educational settings, as illustrated in Figure 4.



TRANSFORMATIONAL LEADERSHIP MODEL

Building Competitiveness in Islamic Schools (Madrasah Tsanawiyah)

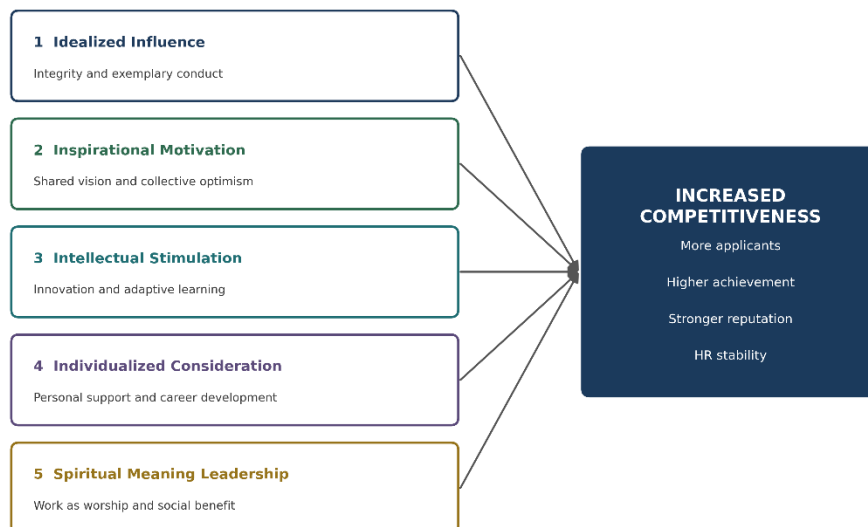


Figure 4. *Transformational Leadership Model*

Spiritual leadership is realised through organisational communication that links educational activities to Islamic values, the fostering of a work culture based on solidarity and humanistic values, and a work ethic that is not solely focused on achieving targets. The understanding that teaching is a form of worship and a trust encourages teachers to view their work as a form of service with a broader significance than merely the fulfilment of professional duties. This approach is consistent with spiritual leadership theory, which positions spiritual values as a source of intrinsic motivation (Fry, 2003), whilst also aligning with the Islamic leadership perspective, which views leadership as a trust and a moral responsibility (Beekun & Badawi, 1999). In the context of madrasahs, this interpretation also strengthens institutional identity, a sense of belonging, and trust in the institution.

The connection between spiritual leadership and competitiveness is particularly evident through the strengthening of the meaning of work, the commitment of madrasah members, institutional identity, and social benefit. When work is understood as a form of worship and a trust, teachers' orientation does not stop at achieving targets but evolves into a commitment to make the best possible contribution to the institution and society. These findings are best understood as a reinforcement and contextualization of spiritual leadership in Islamic education, rather than as a concept entirely separate from previous literature. The contribution of this research lies in its explanation of how spiritual meaning is integrated into madrasah leadership practices and



complements the four dimensions of transformational leadership in sustaining the institution's competitiveness.

CONCLUSION

This study set out to analyse how the four dimensions of transformational leadership proposed by Bass and Avolio (1994), namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, are practised by Madrasah Heads in building the competitiveness of MTsN 1 and MTsN 3 Surabaya. The findings confirm that all four dimensions were consistently present at both sites, though realised through different strategies shaped by each institution's orientation, relational and participatory exemplary conduct at MTsN 1 compared with principled, action-first consistency at MTsN 3, collaboratively formulated vision compared with systematic multi-channel dissemination, individual empowerment compared with a collective innovation ecosystem, and responsive personal support compared with systematic needs mapping. Despite these contextual differences, both madrasahs achieved comparable outcomes in applicant growth, student achievement, and human resource stability, directly answering the study's central question of how transformational leadership operates within institutions pursuing distinct competitive pathways.

Beyond the four established dimensions, this study identified an emergent pattern, spiritual meaning leadership, in which madrasah members interpret teaching as an act of worship and trust rather than a purely professional duty. This finding extends transformational leadership theory by situating it within an Islamic educational context, showing that spiritual meaning functions as an additional foundation reinforcing institutional identity, collective commitment, and social benefit alongside the four classical dimensions.

The contribution of this research to Islamic Education Management lies in demonstrating that competitiveness cannot be fully explained by structural or managerial factors alone, but is substantially shaped by how leadership integrates modern organisational practices with Islamic values. These findings offer a contextualised model for designing leadership development strategies that balance participatory, innovation-oriented management with a spiritually meaningful work culture. Future research is recommended to examine spiritual meaning leadership



across a wider range of Islamic educational institutions and to incorporate the perspectives of students, parents, and alumni.

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